

REFLEXIONS⁶
ON THE
Good Temper, and Fair Dealing,
OF THE
ANIMADVERTER
UPON
Dr. *SHERLOCK*'s Vindication
OF THE
Holy Trinity.

WITH
A POSTSCRIPT
CONCERNING
A Late BOOK, Entituled,
Tritheism Charged upon Dr. Sherlocks
New Notion of the TRINITY.

In a Letter to a Friend.

LONDON : Printed in the Year, 1695.

REFERENCE

ON THE

PROCEEDINGS

OF THE

ANNUAL MEETING

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A HISTORY

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S I R,

YOU tell me, that the *Animadverter on the Dean of St. Pauls* Vindication of the Doctrine of the Holy-Trinity is about to offer New occasion, to increase your Concern and Wonder; by giving yet a farther proof of his Cavilling Rudeness, while the former great Instances of it, have hitherto remain'd, without any full and particular *Rebuke*.

But it may perhaps somewhat abate your Wonder, if you Reflect a little upon what that *Authour* himself supposes, towards the latter end of his *Animadversions*, when he may be thought to have spent himself into a Cooler Fit, that Notwithstanding the vast Pains he had taken, the greatest part of his *Animadversions* would remain *slighted* and *despised* as they well deserv'd, and *Page 347.* as hitherto they have really been; for as I reckon the Argument and Reasoning Part of it, to have the very least share in the *Book*, yet that, such as it is, has been exposed, and answered in the *Defense*, and as to the Remainder, He is, as that *Authour* very truly says of him, *Def. p. 98.* by *much an over-match for any Man* who is a Christian. For as he even takes pains to discover, how much his Malice had inspired the Satyr, the Venom plainly over-spreads the *Book*. It has in-

deed given the *Tincture* to all that looks like wit in it, but when the *Authour* would seem to Reason a little, the *prevailing Passion* will hardly give him leave : but the Gall over-flows with violence and spoils the Argument. 'Tis this also that has led him to hunt after, and to catch at the most wretched *Trifles*, rather than to want matter, whereon to vent his virrulent foam, and indignation against the *Dean*.

And altho' the Reverend *Dean* himself is very justly above the resentment of it, for this mans *Passion* is no more able to do him harm than his *Arguments* ; yet it is too Main an ingredient in the Character both of the Person and the Book, not to be taken Notice of by every Body else that Considers them. And this, even those that are but too well pleased to see *Clergy-Men* be-spatter one another, and who are no Friends to the *Dean* in particular, were forc'd to Confess. And I remember when the *Animadversions* first appeared, tho' it but too well agreed with forgoing Pamphlets, to cherish a rancorous humour then very prevailing in some People against the *Dean*, and that more for his being in good earnest for the Government, than either for his taking the Oath, or his Reasons for it ; yet they that were so gratified, could not deny, but that the *Grub-street Usage*, as it had the less malice, it was in some respects the cleaner too.

Conf. p. 22. And a *Socinian Friend* of the *Animadversers*, (with whom he declares upon the Matter, that he is well agreed ; and says, that the difference between them, as the *Animadverser* has stated it, is indeed nothing,) cannot however avoid remarking that the *Animadversions* were rather upon Dr. *Sherlock* than his Hypothesis, because the *Scurility* exceeds the Argument,

Argument, and he adds, that in it, was *more Barbarity in point of Morality or Manners, than ever Dr. Sherlock was guilty of in Grammar or Speech.* And one, who declares himself a very humble Admirer of the *Animadverters Explication*, and writes Encomiums upon his wit, yet cannot but own, that his *Pen was too deeply dipt in Gall, and that he went as far as envy could provoke him.* Page 10.

[Doct. of Trin. not Explain'd, but asserted.] And since they that were no *Admirers* of the *Dean*, have been even constrained to acknowledge the outrageous dealing he has had from the *Animadverter*, it was a needless trouble for him or his Friends, as it would indeed have been too great a Condescension to the Author, and a mispence of time, to have taken any particular Notice of the greatest part of the *Animadversions*.

It would have been an employment as trifling as his own, in blowing after Feathers, or catching of Flies; or something yet more Scandalous to be imitated, the answering of Ballads or Lampoons, as the *Defender* expresses it, which, though the *Animadverter* had so much time upon his hands, and so little Religion in him as to write, even the *Deans Admirers* it seems, had more honesty, and more business too, than to reply to.

So that you see I am still of the same Opinion with the Friends of the Reverend *Dean*, that the mean and undecent cavilling in the *Animadversions*, even answer'd it self, and that the *Author*, so far as he is guessed at, has not done *Dr. Sherlock*, but himself, the intended injury; for the poyson Notwithstanding all the art in the mixture, very plainly swims at Top. The anger and vexation of the Man has been abundantly

too strong for his design, which would not suffer him, how witty soever his malice made him, to be prudent enough in the concealment, and so to do the thorough mischief that he aimed at. For it plainly carries him into such ridiculous excesses, in loading his charge, in pecking at every misplac'd letter, and every misprinted Accent, and this, with so much industrious gravity and concern, as if the whole Common-wealth of Learning lay at stake.

'Tis not very agreeable to my Natural Temper, and I must own 'tis not without some hazard, to have to do with such an angry *Wasp*, but yet the service that you say, may be possibly done to Religion by the attempt, has encouraged me to go on, and if I can contribute any thing to allay that pleasure, that ill Men make to themselves from this Authors writings, in order to Flirt at Religion, through his false mispresentations both of the words and sence of the Reverend *Dean*. I shall not repent any uneasiness, or even any revilings, I may undergo for so good an end.

And now 'tis no difficult matter for you to guess, what it is that I farther aim at : Even to recollect what I long ago have observed to you of this Authors unfair and disingenous proceeding with the *Dean* of *St. Pauls* ; and that with particular regard to the Preface, and the Three last Chapters of his *Book*, for the rest, as 'tis considered in the Defence of the *Deans* Notion, it seems to have been little more than speciously offered, as a Covering to his main spiteful design ; which is indeed too large of it self, and too oft repeated, to be Nicely trac'd by any, but those that have the same ill Nature with the *Animadverter*, or that can as easily neglect their more important concerns.

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You are not therefore to expect, any minute examination, of all the particular instances of his rage and folly; it will no doubt be sufficient, to offer some of them to your view; for as you will not need, so I believe you will hardly desire, any farther acquaintance with the Man or his Book.

The true account of them both I shall endeavour to represent to you, by showing the falseness of his Charge it self in some particulars; and then the great malice and Personal indignation he testifies against the *Dean*, in the manangement of it, which is enough to make every prudent Man very cautious, how he believes all the Stories and representations of so spitefull an Adversary.

As to the falseness of the Charge; so far as it respects the *Deans* Notions, in the *Explication* of the *Doctrine* of the Holy Trinity. The *Defender* has retorted the Arguments upon the *Animadverter*, and particularly as to the heavy arraignment of *Tritheism*. The same Objection he says, Page 82. lying as equally against Three intelligent Persons as against Three Minds; and as to the furious Accusation of *Socinianism*, which makes up one part of the Preface, I shall have occasion to Consider the falshood of that, when I reflect upon the Malice of it. That which our *Animadvertiser* seems to lay his greatest stress upon; as telling his Reader it deserves a Second perusal, is the Chapter of *Paradoxes* as he calls them. And indeed here one would think, the *Animadvertiser* should be most honest, and most exact, because he appears as Confident and Triumphant as his Charge is high; And yet I shall show, that even here
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he has not only mistaken, but Notoriously prevaricated too ; And to that end, I shall run over some part of his Chapter of *Paradoxes*, which will be enough for a Taste as I design it, of his integrity, and his good Nature.

The first of these *Paradoxes*, is, what
 Page 294. he had largely discoursed of before, at the beginning of his Book, and the whole Raillery, both here and there, seems to be founded upon a willful Misrepresentation of the *Deans* Sence and meaning, and that especially by cutting of the Sentences, from several parts of his *Book*, without any regard to their Connexion to the Discourse they are divided from, and then jumbling them together to make a *Paradox*, This I might say is a common Practise with him, but is particularly observable here. For the *Deans Assertion*, *I know nothing in the world that we do perfectly understand*, refers plainly to the Nature and Essences of things, both by what goes before, and what follows it, for he adds : *it is agreed by all men that they cannot be known, but only their properties and qualities*, and when 'tis own'd we do not understand them 'tis surely a vain thing to say what is, or what is not a *Contradiction* about them. Now is there any besides our Authour, would from hence affirm, that though a man discourses never

Page 295. *so falsely and inconsistently of God, or of any thing else, yet he cannot be justly charged as guilty of a Contradiction* ; when this is to be restrain'd to the Essence of God, and the Essences of things, about which we cannot discourse at all ; because we indeed know nothing of them : And therefore as to what follows ; although the *Dean*, nor the *Animadverters*, can comprehend what the *God-Head*, that is the Essence of God is ; yet tis no presumption to affirm

affirm it a Contradiction, to say there are Three Godheads (which is the meaning of Three Persons who are divided and separated from one another) and but One Godhead. Because tho' we comprehend not the Godhead, yet we know the Godhead is but One, and cannot be Three and One without a contradiction.

The next thing he calls a *Paradox*, is grounded upon the difference between a Similitude and an Example; which our mighty *Crittick* very Learnedly discusses for four or five Pages. And yet he offers not to deny, that the word *like* may be indifferently used in and about either of them, according to general practice; so that for all the laborious cavilling, in one Sense it might be properly said of this Divine Oneness, (that is, the Essential between the Father and the Son, of which the *Dean* had been treating) that there is nothing in Nature like it; that is, comes up to it; and in another sense, that there is something like it; that is, resembles it; and yet he that says them both shall neither contradict our

Saviours words, nor his own. As to Page 296. the rest, whether mutual *Consciousness* does not as easily convey the sense of the Divine Union to our Minds, as *mutual in Being* or *in Existence*; and whether they do not amount to one and the same thing, when we speak of a Mind or Spirit, I think may be very well left with the Reader, especially if he pleases to read the 71, &c. Pages of the *Defence*, where the *Deans* Notions about Mutual and Self-Consciousness are yet farther explained.

In the next, he seems not fairly to have p. 301. given his Reader either the *Deans* Sense or his Words; for besides that according to custom, he has no regard

regard to the connexion; here he leaves out two material words : Let us consider both the one disingenuous piece of usage, and the other. The *Dean* before, had been largely discoursing how apt Men are, from the vulgar Notion of Substance, to conceive of an *Infinite Mind* after the manner of a Body, and to distinguish between the Matter or Substance, and the Powers and Vertues of the Divine Essence, as they do between Matter, und Qualities, and Accidents in Bodies : Whereas sayes the *Dean*, We know nothing of the Divine Essence, but that God is an *Infinite Mind*. And then it follows according to our Author, (but the words *an Infinite Mind* remarkably omitted) And if we seek for any other Essence or Substance in God, but an *Infinite Mind*; that is, *Infinite Wisdom, Power, and Goodness*, the Essence of God, though considered but as One Numerical Person, is as perfectly unintelligible to us, as One Numerical Essence or Substance of the Three Divine Persons in the ever blessed Trinity. By which the *Dean* plainly means ; if we conceive not Spiritually of God, that is, as of an *Infinite Mind*, all the other Notions we frame of his Subsistence, whether under Three Persons or One, will be equally unintelligible and inconsistent And that this is all his meaning, appears also by what follows, p. 70. It is this gross and material imagination about the Essence and Substance of the Deity, which occasions all the difficulties about the Notion of One God ; as well as of a Trinity in Unity. Now what Paradox there is in this, let any Man judge : For when we apprehend not God as a Spiritual Being, whatever conceptions we otherwise have of him will be much alike. And so all our Authors distinguishing Assertions, and his Harangue upon them, fall to the

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the ground ; and which could not have been so decently offered, had not *Infinite Mind* been fairly put out of the way.

After the same manner offers he to us, Page 302. the following Paradox; by cutting off the Words, and abridging the *Deans* Sense. *What is intellectual Love! but the perfect Ideas of Truth, or the true knowledge and estimation of things?* Now why this Author left out, *perfect Ideas of Truth*, and put *or* instead of *and* before *estimation*, which alters the Sense, he can give the best account. But this is not all ; to have yielded his Adversary fair-play, he should have considered somewhat the contexture of his Discourse ; which was to show that the Divine Truth and Wisdom, as far as any thing can, speaks the Divine Essence. And therefore the *Dean* says just before ; *Though we conceive the Divine Attributes and Perfections under different Notions and Characters, such as Wisdom, Love, Justice, Goodness, Power, they are indeed nothing else but infinite Truth and Wisdom, which receives several characters from its different effects :* And then it follows, *For what is intellectual Love, &c.!* Now to make this a Paradox, says our Author, *Love is one thing, and Knowledge is another ;* but he should have said, *intellectual Love is one thing, and the perfect Ideas of Truth, or the true knowledge and estimation of things is another.* But that would have made too great a discovery, and spoil'd his design. *Love is one thing*, says he, *and Knowledge is another ;* that is, in us, who know nothing perfectly : And yet even we, while we are under the sober exercise of our Reason, love every thing, of which we have a *true knowledge and estimation* ; and Love and Esteem surely differ little, especially as they proceed from an intelligent Being.

As to what follows of *Justice and Goodness in God*, it is there only spoken, as in the exercise of them together; and therefore his instance of the *Creation*, before there was room for Reward or Punishment, is nothing to the purpose. And as to his Objection against *perfect Power being perfect Truth and Wisdom*, viz. that they differ formally, or in the notion of them, the *Dean* had own'd that above: But yet, that whatever God wills, it is as necessarily wise and true, as that he has will'd it; And that this Wisdom and Truth most properly denominates the action, and not the willing it, is what the *Dean* contends for, and what the *Animadverter*, with all his Metaphysicks, can hardly make a shift to deny; only he talks of Power and Wisdom in the theory, when the Argument plainly refers to them in practice.

Of the same strain with this, is the Page 304. Paradox that comes next, and that the *Animadverter* might be true to himself, tho' false to the *Dean* and his Reader, not without a notorious wilful omission again, of what was necessary to declare the *Deans* true Sense; In Men 'tis only Knowledge that is Power, &c. so that every Man can do what he knows how to do; if (adds the *Dean* immediately) he have proper instruments and materials to do it with: Which explaining and limiting words, the *Honest*, the *Conscientious* *Animadverter*, purposely leaves out, to make way for him to show his art at giving Instances, and to deal a few casts of his Malice to the *Dean*: For had they been there, we had lost all the wise reasoning about the aged *Carpenter* and his *Abilities*, and the remaining raillery of a whole Page, together with the formidable opposition of the Sense of all Mankind, against the *Deans* assertion.

Again.

Again, *This word Infinite*, sayes the Dean, *confounds our Notions of God.* Page 306. *This is false*, sayes the *Animadverter*, and he makes another *Paradox* of it ; and how ! why , *The thing indeed*, sayes he , *signified by the word Infinite, exceeds and transcends our Notions, but the word Infinite does not confound them.* So that he in a manner yields the meaning of the thing, and only quarrels with the word that expresses it ; and his first quarrel with that, is, that a word cannot be said to confound : I hope much better than a thing can be said to be derived. As for instance ; The thing a *Mystery*, from the word *μυσία*, as has been observed by the defender of the Deans Notion upon our Learned Critick ; and if words with a meaning do not confound, surely words without any meaning at all, cannot ; because they signifie nothing by which either to amuse or to inform us : Well then, but the word or the thing *infinite*, though it may be yielded to *surpass* or be *above* our thoughts, yet it must not be said to disorder or confound them ! Now this, if it was granted him in his own Sense, is little more than a figurative quarrel ; for what exceeds our knowledge may in some respect be said to confound it : But yet farther, *infinite*, as the Dean well observes, and our Authour would have *Vind. p. 77.* done as well to have considered it, is *only a negative term, and signifies that which has no end, no bounds, no measure, and therefore no positive and determined Nature.* And as he afterwards sayes, is so far from speaking a *Page 78.* *Perfection, that it signifies nothing real.* And methinks our Author, who is so good at deriving things from words, might have easily derived all

this from the word *infinite*, and without the charge of a *Paradox*, or the usual civility of Ignorance and Impudence bestowed upon the *Dean*, have fairly confessed, that it was Custom alone that had reconciled all *Divines and Philosophers, in all Places and Ages, to it.*

The next *Paradox* has some dependance upon the foregoing, and therefore you may believe 'tis of the same complexion, for it respects the word *infinite*; which, since Custom (as the *Dean* says) had made it necessary to use, it was as necessary to explain what we mean by it. And he therefore adds, *That an infinite Being signifies a Being absolutely perfect, or which has all possible perfections, which has no other end of its perfections, but perfection it self.* And the same he afterwards says of the Divine Attributes, *That they are infinite Wisdom, Goodness, &c. because they have fixed and set bounds to their perfections, beyond which they cannot go : Infinite Knowledge and Wisdom knows all things that are knowable ; infinite Goodness can do all things that are good, &c.* Again, *The*

Page 79. *nature of Wisdom, Power, Goodness, is fixed and determined, and the utmost bounds of them is absolute perfection.* But then he adds, *These Perfections indeed may be called infinite in the negative sense, with respect to us, that we know not, what the utmost extents of them are.* And then it follows what our Author calls a *Paradox* ; *We know not how far infinite Wisdom, Goodness and Power reaches ; but then we certainly know that they have their bounds, and that the Divine Nature is the utmost bounds of them : With which, if our Author had joyned some of the foregoing Context, he could not with so peculiar an air of assurance have pronounced, That for infinite Wis-*
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dom to have bounds, (which are all things knowable; and the bounds of it to be the Divine Nature, or absolute Perfection;) is an express and downright contradiction: For the very ground of the Trick, or the Mistake, is the double acceptation of the word *infinite*, which the *Dean* had justly considered before, both in a positive as well as in a negative sense. And I am the more inclined to think it want of honesty, than advertency in our Author, because he declares he read the *Deans Book over and over*; and then he could not fail of seeing what is above; and because he owns the *Dean* to be right in one sense at least, as to this very passage, and in the Chapter that he here refers to; and then nothing but shameless dishonesty and ill will could lead him to add it here, to increase the number of his *Paradoxes*.

And by this time, I reckon, you may have had enough of his fair dealing. But give me leave to consider only the next, as a yet farther instance of it. *This Creed* (speaking of the *Athanasian*) does not speak of the Three divine Persons as distinguished from one another. Reading this as he had quoted it, I was as much amazed as this Author pretends himself, and with far greater reason, remembering how often the *Dean* had occasion to assert the contrary; but turning to the place, I found it a mere counterfeit amazement in the *Animadverter*; for he had been at his old trade of leaving out of words; viz. *and separated*; which had it been honestly added to *distinguished*, he knew very well it would have quite ruined the *Paradox*, *Vind. p. 88.* and his Discourse upon it: For the *Dean* observing that the *Socinian* had corrupted the

the true meaning of the *Athanasian Creed*, by adding the only true God to every Person ; as if, sayes he, *each Person as distinguished and separated from the other, were the One true God : Whereas*, continues he, *the Athanasian Creed only sayes, The Father is God, the Son is God, and the Holy Ghost is God ; and yet they are not Three Gods, but One God. Which plainly shows*, adds he, *that it does not speak of these Three divine Persons, as distinguished and separated from each other : But as united (as it follows) into One God, not as three parts of the Deity, but as Three Persons (that is, not separated though distinguished) which are Essentially One God.* All which, though I doubt not, our Author read himself, yet it was not for his purpose that his Reader should. And but that you see this is so very common with him, we might well put him in mind to turn the *amazement* towards himself ; for unless (as he has even fatally mentioned it) he could have *put out his Readers Eyes*, or at least could have bribed them to look no farther than what he had writ, it was a vain assurance, though peculiarly bold and new, to think that so much *manifest Falshood* could pass muster, and only by vertue of being so *positively uttered*.

And now, should I go on to the end of this *Chapter*, it might prove doubly tiresome, both to you and to my self : I shall therefore in compassion to us both, and in mercy to this *Author*, though he deserves so little, e'en leave the remainder, to be examined by those, that have a better Opinion both of his Integrity and his Reasoning.

But yet, before I can discharge my self of my Promise, I am to consider something almost as bad as his *unfair dealing* ; and that is his *malicious unchristian*

christian Temper, in the management of his charge. And this indeed does so plainly appear, that as I have already said, it seems to have animated the whole work ; therefore before I descend to offer you the particular instances of it, I ought to observe upon what score it is, that he has given himself so large a leave, to fly out into such rough and violent *Invektives* against the *Dean* ; for as bad as this Author is, he is not yet so far lost to all sense of shame, as not to pretend some reason at least, for his extravagant rage and fury ; though perhaps when 'tis considered, the Railing would have done as well without it.

And it is most remarkably placed in the beginning of that very *Chapter*, *Chap. 11.* which he sets apart, as an account of the *Deans* Temper, though he therein much more plainly acquaints us with his own, and especially by giving us this *Rule* by which we are to judge of it, and according to which it seems, he has squared his whole proceeding with the *Dean* : And his *Rule* is this, *That as to an Adversary himself, it is, no doubt, a course justifiable beyond all exception, to take ones measures of treating him from the measures he has allowed himself, of dealing with others.* Which, no doubt, is both good Divinity, and good Breeding ; and laying it down as the foundation of his Libel against the *Dean*, to stick the closer to his Principle, he all along takes care to own that the *Dean* was not properly his *Adversary*, but that he only, Good Man, unask'd, and out of a great love to the Sport, took up the Cudgels for other Men ; so that unprovok'd he assaults the *Dean*, and supposing he had said some hard words not of him, but some body else, who might
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for any thing that he sayes to the contrary, be the *Agressors*, and then according to his own *Rule*, the *Dean* did what was warrantable, even if he had rendered Railing for Railing ; yet for all that, he was resolved to be more than even with him, and rather than not show his Talent that way, *Scold* even for *Scolding sake*. Nay so great a Passion has he for this, and for the *Dean*, that almost at the very beginning of his Preface, he can hardly forbear falling foul upon all those who will not joyn with him in the beloved Dialect, and rail upon the *Dean* for company. And though at the latter end of his Book, when he

was necessarily, or designedly, grown
Page 377. more calm, in order to make an humble
 Address to Dr. *J. W.* and *W. I.* the
Title of which, in a most *formal petitioning* manner, he places in the *Margin* ; and as if he would lick their very Feet, fawningly begs of them, to recall the Civil Language they had given the *Dean* : Yet for all that, Nature would have its course, and he could not long forbear showing something of it ; nay, nor almost from letting loose upon them too, as a couple of soft and ignorant Mungrels, notwithstanding the great Favour, he with so *much earnestness of intreaty expected from them*.

But so far as it is possible, to give particular instances of a malice, that knows no bounds, and without transcribing the *Book*, which is indeed but one continued instance of it, I shall point at some few, though not in the order they offer themselves, but according to their degree, and as they may serve as a specimen of the whole.

And his more than Barbarous insulting over
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ver the *Dean* for an *infirmity*, that would call for *Compassion*, from the most implacable of his *Enemies*, is very justly to be plac'd here, as the *Frontispiece* of his malice ; and the making a jest of the *Asthmatick Symptoms*, is yet more cruel and inhumane ; to have soberly charged him with it as a crime, would alone have been wicked and Notorious enough, but to make it the Subject of his sport too, is something that wants a Name : it is no wonder, that he catches at so many little things, to make up his *invective* since he was forc'd it seems rather than not to have a subject for his scurrilous wit, even to leave the *Dean*, and fall foul upon Providence. And because his wit flowes easily, when it has both malice and profaneness to give it the Career, he could not hold from letting it fly, from what was no fault in the *Dean*, to that, which was his, and our Churches Glory, *Viz.* The Learned opposition that was made to *Poperie*, and wherein he so peculiarly signaliz'd himself in the late *Reign*, while such as our *Authour* lay lurking in their Holes, and now come out to Spit their venom upon those, that both guarded them from danger, and brought them into the warm-Sun. Nay and that which he forces in, to piece together the shreds of his wit, seems to be even fatally mentioned to his own reproach, *Viz.* that our *Foot-men* could rebuke some *Doctors* shamefull silence, in a Cause, wherein not only their *Religion*, but their Preferences lay at stake ; for I know not in what respect those words of our *Authour* can reflect obloquy upon any Body else, but upon such as *himself*, and the *Jesuits*, for it touches not Dr. *Sherlock*, who fail'd not to vindicate his *Preservative*, though so little occasion for it,

and it ought not to be mentioned, even by our learned *Authour* himself, without honour and respect of *William Giles*. So that whoever Read the few first Lines of that *Page*, even though they are his very Friends, can hardly be bribed by the little wit that is in them, from Considering the *Animadverter*, with indignation, and some sort of generous shame.

Of near affinity to this, is, his charging other mens Faults or mistakes upon the *Dean*, as his own ; which is indeed much the more Remarkable, when it is Considered, what an out-crie he has made, and that he pretends to have given his Reader but a

Page 328. *Modicum, a handfull or two as he expressees it, out of that full heap, that he had before him*, who can possibly believe this ; not only after he finds this *Authour* Catching at every little Trifle, but even also raking into other Mens follies, to fill up his Charge, and to throw them blindfold upon the *Dean*. It is plain, Notwithstanding the vain shew to the contrary, that his malice was at a loss for matter to work upon, and that the *Dean* was so innocent, that there was a necessity of making him guilty, though it were but by *proxy*, because he was to be loaded, right or wrong ; of this, he makes an early discovery in his *Preface*, where if in any place, his Charge

Page 11. one would have thought should have been most direct and full, because according to his good *Natured design*, most obvious to every Reader, and in agreement to the vehement furious stile with which it was writ ; but yet even here, our *Authour* is not only forc'd to look Twenty Years backwards for something out of which to frame an Accusation ; but even to fasten other Mens *blasphemies* or at least

least the true Sence of them as theirs, upon the *Dean*. So that whoever read only, as this Author had quoted, them could hardly avoid taking that to be Dr. *Sherlock's* Opinion, against which he so professedly wrote. This was so very gross that upon second thoughts the *Animadverter*, but it seems not till his Book was Published, was himself asham'd on it : It is probable some Friend, if he has any, gave him the hint, and out come four or five Pages to clear himself, from so very obvious a Calumny, which he had thrown upon Dr. *Sherlock*. But yet 'tis very remarkable that even at *second thoughts*, he takes no manner of notice, of what the Doctor had own'd in *his defence and continuation of the discourse concerning the knowledge of Jesus Christ*. That though Page 529. it was very plainly the sense of those Doctrines against which he writ, *yet that it might have been more inoffensively expressed, and that there is an Euphemia due from us when we speak of sacred things, and that it is not fit alwayes to represent such doctrines in their true and proper colours*. Now this would have restrained any but our *Author*, from flying out with so much bitterness against the *Dean*, or at least from downright charging him, with what in the true sense of the matter, his Adversary was too plainly guilty of.

And though this Author seems to have much kindness for the melancholly Doctrine of Gods vindictive Justice by a necessity of his Nature, because perhaps it agrees so well with his own, and yet is asham'd of the Consequences that too plainly flow from it ; to assert the one, and yet to fence off the other as well as he can, he still calls for *more plain direct and im-*

diate consequences of that Opinion, but yet as it were in the behalf of Dr. Owen.

I shall therefore repeat the Opinion in Dr. Owens words, as quoted by Dr. Sherlock in his Page 528. foreſaid *Defence and Continuation*, and then leave you to judge whether the Conſequences already drawn, and repeated by this Author in his Preface, are not plain direct and immediate enough : *He reſolves the neceſſity of a ſatisfaction*, ſayes Dr. Sherlock ſpeaking of Dr. Owen, *into a natural vindictive Juſtice, which makes it impoſſible that Gods Anger ſhould be diverted from Sinners, without the interpoſing of a Propitiation* : And upon which account he tells us, ſayes he, *That whatever diſcoveries were made of the Patience and Lenity of God unto us, yet if it were not withal revealed, that the other Properties of God, as his Juſtice and Revenge for Sin, had their actings alſo aſſigned them to the full, there could be little comfort gathered from the former.* And now that this highly diſparages the Goodneſs and Wiſdom of God, is neither an *obſcure nor a remote Conſequence* ; and which Dr. Sherlock by clear and undeniable Arguments, proved both *in his knowledge of Jeſus Chriſt, and the continuation* ; which when this Author ſhall take upon him to answer, which he knows is another kind of work than Cavilling, he will not want a Reply. And he would do well alſo to take into conſideration, whether to call the former of the ſaid Books, a *Blasphemous Libel upon Chriſts Satisfaction*, as he does in his Preface : And again, a Book wrote *againſt Chriſts Satisfaction*, be indeed a *plain direct and immediate Conſequence from it.* Or that
Dr.

Page 8.

Page 12.

Dr. *Sherlock* does not *abhor, abominate and detest* such an Assertion, as our Author *expresses*, it in the case of Dr. *Owen*. And to say this of a Book, wherein Christs Satisfaction is not only not oppugned, but asserted and maintained, and upon better grounds than to appease a Vindictive Anger in God, can be resolved into nothing but a shameless Calumny, maliciously vented to blacken the *Dean*, and to give himself ease : For it seems he has born Dr. *Sherlock* a Grudge this Twenty Years, for exposing one of his Beloved Doctrines, and writing against his Friend Dr. *Owen*, but he had not the Heart to set upon him till now ; and to make some amends for the delay, he does it at last in so rough and Brutal a manner as if he had more mind to fall upon his *Person* than his *Arguments*.

For there is but another Passage, and that the only one, out of that Book that it seems he could properly fix upon Dr. *Sherlock* as his own, notwithstanding the *Threatned Pref. p. 2. Remarks*, and the heavy Charge he would pretend to lay against it ; and which, though it comes not under the strickt Consideration of the present Argument, yet because there is little else in the *Preface* to be taken notice of, but what is even nauseously repeated in the Book, I shall consider it here.

And it is that dismal Assertion which, as he says, utterly evacuates *Page 9.* and overthrows the whole *Christian Religion*, and which he afterwards wickedly insinuates was in project at that time. But as I believe no body regards his *Suggestion*, we shall be less affrighted with the *terror of the Assertion*, when we come nearer it ; it is this, *That 'tis not possible to understand what*
Good-

Goodness is, without pardoning Grace. The plain meaning of which, without considering its connexion to the Discourse, one would take to be this; That Goodness where-ever it is, necessarily supposes a Temper placable or easie to forgive; and if Goodness does not imply that, 'tis surely not very easie to understand what Goodness means. But that *sense* our *Author* would put upon it is this, That the pardoning Grace of God, or the forgiveness of Sins through Jesus Christ, was discoverable from the general knowledge of Gods Goodness, without the particular revelation of the Gospel: For he draws this Conclusion from it, *That consequently the knowledge of pardoning Grace, is not owing to Revelation, nor the Gospel necessary to make a discovery of it to Mankind.* Now besides, that this construction, one cannot fairly put upon the words as they lye; a very little consideration on what account they are writ, will readily clear Dr. *Sherlock*,

even in the Opinion of his Enemies:

Vide, *Knowledge of Jesus Christ*, P. 30.
2 Edit.

For Dr. *Owen* had declared, *That the love of God to Sinners, and his pardoning Mercy, could not have entered into the Heart of Man but by Christ.* Dr. *Sher-*

lock understanding this, as he had reason, in the largest sense, replies, *The experience of the whole World confutes him, for both Jews and Heathens (who understood nothing at all of what Christ was to do, in order to our recovery) did believe God to be gracious, and merciful to Sinners, and had reason to do so, because God himself had assured the Jews, that he was a merciful and gracious God, pardoning Iniquity, Transgressions and Sins. And those Natural Notions the Heathens had of God, and all those discoveries God had made of himself*

in the Works of Creation and Providence, did assure them, that God is very good. And then it follows, It is not possible to understand what Goodness is, without pardoning Grace. I have transcribed this at large, to let you see, that nothing but pure ill-will, together with a kind of dishonesty, could have drawn out such a sense from the *Deans* words, or have fastened such a scandalous imputation *Page 10.* upon him. As to his *Arguments*; he would wisely prove by them, that because God might possibly have had no Objects whereon to exercise his pardoning Grace, therefore his Goodness might be without all Mercy and Compassion, when he has; this is all the force of the *two first*, which are both as impertinent, and unconcluding, as an Adversary could wish. The *third* would prove, that either God must be even unrighteous, and beyond all measure incapable of being provok'd, or he cannot be understood to be truly Merciful: So that although there might possibly have been no Objects for Gods pardoning Mercy, had there been no Creation; or had he Created Men and Angels *impeccable*; and although some may now render themselves directly unqualified for his last acts of Pardoning Mercy; yet would it follow from any of these, that God is not, or was not alwayes, as he has proclaimed himself *a God that delighteth in Mercy, a God pardoning Transgression and Sin*? This Author has framed to himself such a peculiar Notion of Gods Goodness, as with a little farther exercise of his Art upon it, he might e'en distinguish into nothing; but I hope some of it, he will reserve for himself against a time of need.

But

But to return from this digression; I shall give another instance of his charging other Mens faults or mistakes upon the *Dean* though in a *lesser matter*.

And it is *one*, which he owns himself in
Page 336. his famous Remarks about *Spelling*, in the word *Chrysom*; which it seems the *Dean* had writ as he found it in his Author, but because He had not faults enough of his own, he must also account for this, and be *jerked* for not playing the *Pendant*, as our Authour has done, to leave his Argument, to criticize learnedly about the misplacing of *Vowels* and *Consonants*; and the suggestion is as silly as its malicious, that the *Dean* would have stooped to lay hold on such a poor advantage: But yet the *Animadverter* may be forgiven, that thought, since it is so truly measured by *himself*, to catch at a *letter*, in order to let slip an *Argument*; yet if the *Protestant Reconciler* should stand to his way of spelling, as I know not but he may, what will become of all our Authours wit and great Reading on this occasion; but it appears by this, that his Objections against the *Dean* run very low, when he was forc'd to take up with so small a Trifle, and that borrowed too from another hand, and if it be *any*, after all, it may be, the *mistake* of the Press: But we need not wonder since the main of his Charge consists in this; the *Errata* of the Press making up the substance of his Objections, and especially throughout the Chapter of pretended mistakes.

Having now touched upon his *Vocabulary learning*, perhaps the *Animadverter* might take it ill, if I should make this also an *Instance* of his Malice, which he might design rather as an Instance of *Skill*, and to show his acquirements in that profound Knowledge.

But

But although I shall hereafter endeavour to do him right that way, and praise him as he deserves, yet I must for the present take Notice, how much there appears of pure spight or of design in the matter ; since Notwithstanding all his *Skill*, his own Reputation even in *Grammar*, was not to be raised but upon the ruins of the *Deans* ; to this purpose he takes abundance of Nice pains to search not only throughout the *Vindication of the Doctrine of the Holy-Trinity*, but into several of the *Deans* other Books, to find out all *misprinted Letters* and words and *Accents*, and having *Mustered* these together, he makes a whole Chapter of them and of his accurate Remarks ; and calls them the *Authours Grammatical mistakes in the Title of it* ; which is pretty modest if compared with the *Title Page* of his *Book*, or with the whole Argument of this Chapter, which seems mainly intended to persuade the Reader that the *Dean* understands neither *Greek* nor *Latin* nor *Common Sense* ; whereas tis remarkable that he taxes him not, with one false *Translation*, which would have been worth all the Chapter, could he have met with it ; and which plainly throws all this clamorous Noise of our *Authour* from the *Dean*, upon the Press : And although he has in the *Second Edition* of his *Animadversions*, given a singular splendid Instance of his malice in, publishing the *Errata* of the *Greek Accents*, by placing them in length and order like a *Muste-Roll* ; yet was he so Captivated with the pleasure of looking upon these *Trophies* of his labour and *proweess*, that he forgot what was Printed at the bottom of his own *Errata* in these words. *If the Reader chance to meet with any more such faults in Accents, he is desired to Correct or excuse them, together with all mis-*

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points.

pointings which in Books of any length are commonly too many to be particularly and exactly set down, such another jolly number, 'tis likely, according to his own Confession, might be published; (could one laboriously trifle as he has done) to be set against the *Deans*, which if you Compare, as they are filed together, the greatest Number are but uneven *dash*es in the *Pointing*: But we may forgive the *Animadverter*; his malice must needs be before-hand with his Memory, when it so overshoots his ordinary reason and good manners.

Yet after all, surely you'l say, there is something chargeable upon the *Dean* in that Chapter, which gave so delightful an entertainment to the *Town Sparks*, and was such a common Topick of Raillery amongst his Enemies! why? if writing *intention* with an *s* instead of a *t*, or *erroneous* with an *i* for the *e*, or *Hilary* with a double *l*; &c. be such proper Causes for raising the *Spleen*, they that are so disposed, may 'ene take up the first Authour they meet with, and they will never want a Subject for their Merriment; But the *Dean* has twice writ *then* for *than*, and so it may be does every body else sometimes; and even our Authour too, if it was worth any Mans while to examine; and it is never writ otherwise in our English Bibles, nor I believe in the very latest Editions of our *Common Prayer-Books*; and to gratifie this exact Man, I will direct him him to two places there, one is in the *Athanasian Creed*, greater or less than another; and the same is twice together in the *Collect* for the *Twelfth-Sunday after Trinity*; and his industrious *accuteness* may perhaps find more. And in his next *Encomiums* upon our Liturgy, let him rescue these
 Page 341. passages from being exceedingly absurd improper,

proper, and not English, or fairly recant, what he has writ here ; the same may be urg'd, as to *that*, and *it*, and *whose* or *which*, which are promiscuously used there, either as to Persons or things ; But it is not to be denied, that this was a very bewitching opportunity for our Authour to show his parts and Learning, and like any grave *Præceptor*, to manifest the difference between *than* and *then*, &c. and to lay down such *Notable Examples*.

I might proceed to observe the vanity of some other of his Instances, but that would be indeed to imitate him too much, and I cannot think so meanly of you, as to suppose it a *diversion*, and much less, that you need any more than these *Hints*, to let you into the fuller knowledge of this *few* Authours very Malicious, but yet egregious way of trifling.

And yet I must not omit to Remark, it is so well worthy of it, how very grave and cruel he is at the Conclusion of this Chapter of *small things* ; he would fain argue these poor *mistakes* into the severest Instruments of his wrath and vengeance, and after a most peculiar manner of Comparison, would have them to be like *pointed Daggers*, and talks of *stabbing* and *wounding* and *bleeding to death* ; as if he aimed at something beyond the *Deans* reputation, and it is well for him, especially while the evil Spirit was upon the *Animadverter*, that he was so far out of his way ; by this one would guess, he should be a Man at his *Weapons* much better than his *Argument* ; And as he is perhaps one of the first *Grammarians* that endeavoured to prove the *point* of an *Accent*, to be as dangerous as the *point* of a *Dagger* ; there are not many before him surely, that brought the *Authority* of a *Father* to make it good : But this puts me in

mind of my promise, which was to Consider this Authours *merits*, and that all this was not done, merely to show his Teeth, but something of his wit and Learning too. And therefore at the very entrance upon his *Grammatical* Remarks, what

Page 333. an elaborate Criticizing have we! upon the *ω* in *ἀνατινδύμασιν*; which having owned to be in the *Fathers*, and accordingly writ it to himself, there was in that respect, no occasion to mention it on the *Deans* account; and therefore almost a whole Page, (and after he had but just

Page 328. before complained, that his Book was grown *too big*,) is filled with a Learned Disquisition about a single Letter; which to his everlasting *Praise* be own'd, was to show his *Lexicographical* Reading. Such another large and elaborate account have we Page 343. What a *Paraphrase* and what a *Periphrasis* is; and the minute difference between them, and sundry curious Examples to Illustrate it, as in the famous Case of *then*, and *than*; and for this, we must thank the happy misprinting of *Periphrasis*, for as without that, the *Animadverter* had lost the welcome opportunity, of setting forth what a mighty Man he was at *Rhetorick*, his Readers had lost the uncommon and most edifying Instructions, of so great a *Master* in the Art.

If I should go on to commend him on this account; I should never have done, there are so many extraordinary occasions for it, he tells us, with the greatest exactness, not only the meaning of *Greek* and *Latin* words, but of many *English* too, and has traced them after the nicest inquiry, to their very *Fountains-Heads*; he has blessed the world with many rare discoveries,
and

and deserves a *Statue* for that one Chapter of his Book.

But tho' it is not to be doubted but that the desire of Fame and Glory might carry him on to these nicer Labours, and more exquisite Atchievements, yet Vexation and Malice, as they began, they fail not to give the *finishing* stroke. And accordingly when he had done with his Books, the *Angry Man* falls upon a *Province*, the most unsuitable in the World for him; and that is to give some account of the *Deans* Temper; for one might with some degrees of Patience, read his Lectures, upon *Grammar*, and *Rhetorick*, upon *Words* and *Accents*, since it seems to be his peculiar *Talent*. But for such a Man to write *Characters* of Tempers and Dispositions, who has so vile a *Nature* of his own, and after he has given so many lewd and matchless instances of it! This is an undertaking in which even he himself, though so very much in love with himself, could never hope for success; for what can he suppose to be worse usage of an Adversary, which he has not most liberally exercised towards the *Dean*! For he has unprovok'd (by any thing that appears) as to his own particular, ranack'd into all the *Dean* has writ, and whether the Mistake was his, or another Persons; whether it was his Fault, or his mere Natural Infirmary; whether it was a trifle, or a pure oversight; whether it was ever accounted for, or not; all is amass'd together, and with the utmost bitterness and aggravation of Style, furiously charg'd upon him: And notwithstanding he picks up every thing that he can any where find, to make a discovery of the *Deans* Temper, yet are there no *Personal Reflections*, or any *private Stories* to be found amongst them, and wherein he himself, to draw the plainest Character of himself, so largely abounds. And besides, the *Animad-*

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verter recounts not any of the *Provocations* from the *Deans* Antagonists, nor considers how far, according to a forementioned *Rule* of his own, he might warrantably return according to the *measures* he had received from them ; for if he had taken though a partial view, he might have found amongst them some of his *Brethren* in heat and malice ; though amidst that great variety of the *Deans* engagements, and perhaps with some of the *worst* of all Parties, he has not met with any, that in all respects, could match the *Animadverter* in venomous spight and scurrility.

And in his declining heat, towards the conclusion of his work, our Author seems to be a little sensible of it himself : And whether in a relenting Mood, or more probably under a feeling sense of what he deserved ; out of a dear regard to his own Reputation, after the very ill *Character* he had given of himself instead of the *Dean*, he would fain have the Reader to have a good Opinion of him. And therefore after all would assure him in sober sadness, that nothing has been there *uttered by Chance, or in the heat of a present Passion, but upon a due calm and sedate Consideration, &c.* Now whether he always writ when the Passion was upon him, I will not say, but that the effects of it still continued, and that he all along retained that *Grudge* in his mind against the *Dean*, which he was not willing to leave in his Reader against himself ; and whether a great many things have been not only uttered beyond all ordinary shame and decency, but rashly, and unwarrantably, and falsely too, may be fairly left with you, and if you please, with any sober and indifferent Reader. I am,

S I R,

Your Affectionate Friend.

A POSTSCRIPT.

S I R,

WHEN I had finished the foregoing *Letter*, the *Animadverters* Book, entituled, *Trisheism charged upon Dr. Sherlocks New Notion of the Trinity*, came to my hands. I call it the *Animadverters*, because of the general expectation of it from him ; and the as prevailing a Belief, that it is his, now it has got Abroad : Although, besides the *hiding himself*, of which he accuses the *Page 2. Author of the Defence*, I had the charity to believe there might be, even after all, something of the *Gentleman* remaining in him ; and therefore was inclined to think, that at least, some part of *this Book*, that of it, which is so abominably *gross*, was writ by another hand. But they who pretend to know him, say, 'tis no such matter ; *Book, and Dedication ; Reasoning, and Railing ; Elegancy, and Oyster-wife Rhetorick ; 'tis Page 3.* all his own.

I then began to conjecture, what might be the probable cause of the *difference*, between this *Book*, and his *former*, and between some parts of this, and the rest ; for though in the former Book, as I have observed

served, he had so much *Malice*, as frequently spoiled his *Argument*, yet it gave an *edge* to his Wit; in this he seems to be overstocked, and to have had *so much more*, as even blunted his *Genius*, and depriv'd us of that smartness of Thought, and those pretty turnings of the Fancy, he was so famous for before. And I went on yet farther, in imagining, what might be the sad occasion of the growth and increase of this *evil* upon him; and I could not help thinking, that it must certainly arise from some very great disappointment, either from his old Friend, the *Dean* of *St. Pauls*, or from the rest of the World about him. As to the *Reverend Dean*, him, he thought he should not fail to vex and provoke, by his Arguments, and his way of Writing; and now poor Man! he sensibly feels it his hard luck, to do it by neither: But however, he would fain please himself with the *hearsay*, or rather with the *invention*, of the contrary; and supposing the *Dean*, in his *own* case (*Page* 298. of this Book) he talks of *transports*, and *sits*, and *agonies*; for the *Rage* and *Fury* of those Lines, if it declared not his own condition, yet together with the continued *Stile* of this whole Book, it is a sure demonstration, that he even believes not, *himself*, any thing that he has said there, nor in many of the other places of it. His other *disappointment* is from the World; which though generally apt to be drawn in, and with too much forwardness to take part with an *invective*, yet *his* was too *plain*, even to be made a *snare* for the Censorious: For though his *Animadversions* were at first bought up with an eager Curiosity, yet the *Malice* and *Trifling* in them, was too obvious and fulsome to prevail long; though the Book was grac'd (as the

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Animadverter seems here to please himself, Page 3.) with such smartness of Thought, such peculiar Graces, and so many lucky bits of Fancy, to recommend it to the Learned and Ingenious; who yet first gave it over, and then the rest laid it down of course.

And though the *Animadverter* speaks Page 286. here with great contempt of the Reverend Deans Discourses of *Death and Judgment, &c.* and would have no Body read them I suppose, for the like reason as he would have all men to *shun his company*; though the truth is, it may be, because he could not get into it: But alas! his poor Opinion, if it was not prejudiced, is of very little account in the World, especially in Arguments of that Nature; and as he may write long enough before he can come up to any thing like them, he may write longer still, before he can persuade the Equal and Judicious, nay the greatest part of the Nation, from considering that Reverend Person otherwise, than as *Commendable*, and a *Great Man*, not only on the account of his *Preferences*, but his *Writings* too.

And now as to the great inequality in the composition of this last work of our *Author*, that poor hobling thing call'd the *Epistle Dedicatory*, as it offers it self first, it is the more remarkable; perhaps the *Author* was in haste, or his Mind so long chafed with the Book, he could hardly cool himself so, as readily to get into a Temper and Style fit for an *Epistle*! But surely the *Persons* to whom he addresses, and the purpose of his application to them, deserved more care; things of this Nature are not commonly writ by others, but with the greatest smartness of Thought and the most peculiar graces of Style to recommend them; and a little

of that, methinks, would not have done amiss here : But 'tis to be hoped the *Learned Professors* will consider him ; since *Dedications* and *Panegyricks* belong not to our *Authors kind*. He must force Nature, and strain hard even to be Civil, especially to his *Superiors* ; but to address gracefully ! he was not born to it ; and then you know, Art and Endeavour but seldom gain the point of Inclination ; Satyr and Invective is his Natural, and therefore it is his improved Talent.

But then again, as to the beginning of the Book it self, it is not, though it would seem to be, as if he set out in *triumph*, but *vexation* ; For although he afterwards hardly allows the Defender (and supposing him the *Dean*) to have said one wise word in Answer to his Animadversions : And although he here talks much of the *littleness* of the *Defence*, and would seem grievously to despise it, for its want of *bulk* ; yet for all that, was there something in it that touched him in the tenderest part, and he presently shows it, in the most vehement expressions of a feeling concern : For if the *Deans Answer*, as he takes it, was so very despiseable, why all that Foam and Rage against it ? No, whatsoever sharp words were given him, and which he has made much worse, by putting them together, yet they manifest not enough of that Anger and Vexation, which he hoped to have stirred up in his Adversary. The *Defence* was too calmly, too unconcernedly writ, and which all the World will bear witness to, after such manifold and notorious provocations. This is that which so grievously baulk'd the Angry Man ; his Passion is despised, and his angry Book little more accounted of, than an ill-natured Jest ; and he is ready to lose *his Wits*, and break his *Heart* about it : For
where

where are the peculiar Graces! The smartness of Thought! The lucky hits of Fancy! as he so plainly speaks of his *Animadversions*, in comparison with the *Defence*; Ay! where are they indeed! they must be transplanted from the first Book, to support the credit of the second; for here they are all sunk into the Dialect of the Porter and the Carman, and the famous, the most entertaining *Animadverter* creeps low, and flags basely at the very entrance upon his next attempt, and which, with the addition of the *Preface* to it; the *Bookseller* (setting aside what the *Author* takes off himself) no doubt on't, finds woefully to his cost.

But to give the *Animadverter* his due; tho' Anger has the mastery, and so far overpowers him at the beginning of this Book, yet he makes a shift to get above it towards the end; and that is, while he is making his court to the Socinian Considerer; for so we may stile Civility in him, which cannot be supposed to be without design; though even then, he payes it most respectfully to his *Inferiors*; For notwithstanding he accuses him (the *Considerer*) to have said many false and malicious things of him; nay, so high and criminal, as fitter to be tryed before a Judge, than to be debated with the Pen; as arraigning him in the face of the World, for a Rogue, an Hypocrite, a Renouncer of his Faith, p. 311. And concludes p. 312. I believe the World can hardly shew another instance of such bitter virulent and reproachful Language. Well, and what shall be done then with this vile Wretch! Shall he be challeng'd or stab'd! No, no such matter: There is either some secret and softer meaning in all these tragick expressions, or he had (to serve some other purpose)

purpose) carried the charge too high : *For notwithstanding*, adds he, *I have thought fit to treat this Considerer, in a very different way from that, I treated Dr. Sherlock.* And why, so much uncommon kindness to a professed *Socinian*, and one that made so many fair steps towards the Gallows? Why! (the good natured *Animadverter* would make you believe, he loves his Neighbour better than himself) because *Dr. Sherlock* has treated some other Men ill : and if we should suppose that ; has not the *Socinian Considerer* done his part here also to the height? Surely the *Animadverter* cannot so far forget the Fellow-sufferers with himself in the same Book ! *Dr. Wallis, Dr. Cudworth, Mr. Hooker*, all Venerable Names : But *Dr. Sherlock* was amongst them, and so long as he is but handled a little, it shall atone for whatever ill usage, of other *worthy Men* ; nay, and for all the injuries done to himself.

Another thing that perhaps reconciles the *Animadverter* the better to the *Socinian*, may be some later *reflecting Considerations* upon some other, *every way great, and Learned Persons* ; of whom *two* had been *Deans of St. Pauls*, to which succession of Men, I doubt, the *Animadverter* bears a continued displeasure, and to all that *admire* them ; and it may be for something else, besides their stepping into the *Deanery* before him.

There is another Reason which I wonder the *Animadverter* takes no notice of, for his own sake ; I mean the *lofty Encomiums* which this *Socinian Considerer* passes in the same Book, *Confid.* p. 25. upon the Wit and Stile, the Method and Structure of the *Animadversions* ; which might incline even such a Man as the
Author

Author of them, to bear some other hard things well, and to which in this forgiving humour, I doubt not, he had a secret regard.

But I should never be forgiven, if I should say that after all, there may be a nearer agreement between the *Considerer* and the *Animadverter*, in their Notions, than the *Animadverter* is willing to own; though the *Considerer* does, *as is noted before*; and then all the foregoing Rant, may be but as a *blind*, to conceal it; and the *Animadvertisers* most *gracious Pardon* needed not have been mentioned; it would have come of course.

And now as this may very well serve, yet farther to justify *my way* of *stiling* the *Socinian*, the *Animadvertisers Friend*, (for I question whether our *Author* ever showed so many signs of Friendship to any body), it may also fairly vindicate some harsh Expressions in the *Letter*, and some quoted from the *Defence*; for surely this *second Book* has not at all mended the matter, but highly aggravated it, both as to the *style* and *stories* in it: And though 'tis easie enough to give foul Language, and there are *stories* enough that might be told; yet this is not *Christian*, whatever *he* may think it: And though he takes it for granted, that it is lawful for *him*, to write every thing that he hears, or conjectures, or invents, wherewith to asperse the Reverend *Dean*; yet the *Dean* and his Admirers, do even still think this *too scandalous to be imitated*, and that there are many things not fit to be writ, *even of him*; for it is but a very untoward, and will prove surely, a very unsuccessful way, of asserting or explaining a Point of Faith, to sacrifice the *Christian Morals* in the performance.

But

But before I have done, though I had almost forgot, I must acknowledge, that the *Animadverter* at length has own'd, *page 284.* that Dr. *Sherlock* did somewhat attone, in his *Defence of the Discourse concerning the knowledge of Jesus Christ*, for not expressing the sense of Dr. *Owens* Opinion in more *inoffensive words*. But as to the *Opinion* it self; I see not an Argument yet farther advanced in the defence of it; for though in the *Mahumetan Example*, we have him, *Page 283.* (and thanks to his Concession) allowing a *disparity* of Persons, that is between the Apostle *St. Paul* and Dr. *Owen*; but he would seem to make their *Doctrine* the same; yet I suppose, he is still very willing, that his Reader should take it for granted.

And as to his *derivation of a Mystery*, *Page 4.* &c. with which he again begins; and because (I have hinted at it) with which I shall conclude. It is remarkable, that he was forced to turn his *English* into *Latin*, in that Language only, to bring himself off; which, whether he designed for his Readers instruction, or to make him laugh! As he seems to have done the Explanation of the *grinning Species*, *Page 3.* And again, *Page 298.* (for I cannot reckon this, so proper an occasion, to show his *Skill*) it must be left to his own grave Determination, when the next fit of *Anger*, and *Writhing*, comes up on him.

S I R,

Tours.

F I N I S.